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regards as a form of the individualistic view, viz., "that mere relations, or a collective sum of relations in something regarded as the individual consciousness, are also so convertible,"—a theory which seems to him as inadequate as the former. The discussion, which is an able and clear presentment of an important metaphysical problem, is conducted in the form of a criticism of M. Lionel Dauriac's book *Croyance et réalité*, selected by Professor Veitch as one of the clearest and best expositions of the individualistic view. The third essay on *The Theism of Wordsworth* is an interpretation of certain philosophical implications of Wordsworth's poetry and is marked by rare insight. It is reproduced as a specimen of Professor Veitch's constructive writing. Mr. Wenley, the editor, has added a brief but thoughtful introduction of thirty pages on Professor Veitch's position in philosophy, in which he has admirably characterised the teachings and personality of the man. A list of Professor Veitch's works is also given. μκρκ.

DIE GRUNDFRAGE DER RELIGION. Versuch einer auf den realen Wissenschaften ruhenden Gotteslehre. By Dr. Julius Baumann. Stuttgart; E. Hauff. 1895. Pages, 72, Price, M. 1.20.

The idea which Professor Baumann has propounded in this pamphlet was indicated in a former book, entitled *The Facts Which Lie at the Foundation of a Scientific View of the World and of Life*. His contention is that the results of natural science leave ample room for a scientific conception of God, but that we are prevented from reaching such a conception by a habitual tendency of the mind to idealise all notions of divine existence. His treatment falls under four heads: first, he discusses religion generally; secondly, he considers whether religion is subjective or objective; thirdly, he reviews and epitomises the development of the Christian religion as presented in Harnack's *History of Dogma*; and fourthly, he gives his own attempt at establishing a theory of God, which shall be based upon the real sciences, that is, shall be objective. His conclusions on the first and second scores are: that religion in all its forms shows a common and universal impulse to higher aims, but that despite its common traits, in its historical and traditional forms it can only offer subjective truth, that is, each religion necessarily appears to itself as the only true one. His own attempt, which claims the excellence of being free from all idealisations of the heart and will, sees in God an absolute, unitary cause which is spiritual in its essence. He bestows upon his views the appellation "scientific," because they proceed from facts, involve no self-contradictions, and revert in all their developments to facts. This so-called scientific religion, of which Professor Baumann here gives the outlines, is claimed to be the outgrowth of the present status of science, and has its affinities in the natural or rational religion of Aristotle, Leibnitz, and others. Its relation to the Christian religion is explained by reversing the advice of Augustine: "Go not without, but turn within thee; in the inward man lives truth," into the following maxim: "Turn without as much as thou possibly canst; for all inward thoughts have no other guarantee than that of

pure subjective creations, until they have been verified from without," etc. Many of the points of the pamphlet are well made and have the rare virtue of brevity.

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UNTERSUCHUNGEN ÜBER DIE VERSCHIEDENEN MORALSYSTEME. By *Dr. Karl Alexander Leimbach*. Fulda: Fuldaer Actiendruckerei. 1894. Pp. 125.

Not all conduct is included, at least obviously, under the moral law; in doubtful cases, where conduct is left to man's free choice, rules are needed rendering sure ethical decisions possible. Bodies of rules of this kind are called ethical or moral systems, and they have been proposed in various forms and numbers in the history of religious philosophy. Dr. Leimbach has undertaken in this work to investigate the philosophical foundations of such systems, as they have been wrought out in the Roman Catholic theology, and from the point of view of that theology, with a view of finding some solution of the questions at issue, and of selecting from the various systems proposed one which shall meet the exigencies of all cases. He reviews the doctrines of tutorism, probabiliorism, æquiprobabilism, laxism, and finds ultimately in the system of probabilism along with tutorism the most truth and logical rigor. The doctrines recommended have found, he says, their highest exemplification in the life of St. Alphonsus.

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OUTLINES OF SOCIAL THEOLOGY. By *William DeWitt Hyde, D.D.*, President of Bowdoin College. New York and London: Macmillan & Co. 1895. Pages, 260. Price, \$1.50.

The President of Bowdoin College has sought in this little book "to point out "the logical relations in which the doctrines of theology will stand to each other "when the time shall come again for seeing Christian truth in the light of reason "and Christian life as the embodiment of love." The Greek Church, he says, "put a metaphysic in the place of religion, and paid the penalty in spiritual sterility. The Latin Church put authority in the place of reason, and paid the penalty "in intellectual barrenness. Protestantism has inherited the Greek formulas without the philosophy which gave them meaning, and the Latin distrust of reason "without the authority which made dogmatism effective. The remedy lies in a "reunion of vital religion with rational theology." He has called his book Social Theology, "because the Christianity of Christ and his disciples was pre-eminently "a social movement, and because we are looking at everything to-day from the "social rather than the individualistic point of view." There is much spiritual insight and considerable appreciation of the broader phases of the religious problem in President Hyde's book. In the interpretation of some dogmatic notions he shows impartiality, and, what is rarer, common sense. But the book is not altogether free from a certain technical theological bias, which appears, for instance, in the rather summary proof of the divine personality and in the author's definition of what constitutes Sonship of God.

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